

THE
TINKLARIAN DOCTOR'S
TWELFTH
EPISTLE,

Wherein he shows you the
difference between a *Pub-
lican* and a *Pharisee*,

Which contains a new Light,

And also a History concerning a
Fast-day in time of Harvest, and
of a Pair of old Breecks.



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The *TINKLARIANS* 12th Epistle, &c.



THE Reason I write this History is, to show you the Difference that is between Church-men and Elders of the Kirk, the one obeys the Tradition of the Elders, and the other will not, but he transgresses their Traditions, the Pharisee is a Farmer of the *Calton-Craigs*, the other is a Farmer of King *Arthur's* Seat; the Farmer of the *Calton-Craigs* being a Pharisee, he would not allow his Corn to be Shorn on the Ministers Fast-Day, altho' it was Ripe, and also being the Market Day, they Choise that Day to keep People in Want; as for these Ministers, they might well Fast that Day, they being so well fed all the rest of the Year: They are blind that doth not see, that they have done what is in their Power to starve the Poor; so the Poor's Curse shall ly heavy upon them, for their choising their Fast in time of Harvest, when poor Shearers came from afar, and when they were come, these Ministers would not allow them neither Meat nor Work, but let them stand starving at the Ports: Is not that a crying Sin, and the Corns being Ripe and in so good Weather? Now if this Harvest do not end as it is begun, the Ministers only shall bear the Blame. I know they have also the poor Shoe-makers Curse, by getting no Money to buy Meat all the Week, by selling no Shoes, but what they sell on the Market-Day. I think these poor Shearers and these poor Suttors should stand at these Ministers Doors, until they make up their Loss off their fat Stipends, but this they will not do, so their Curse must ly upon them, and it is them only, that has the Cause of these threatened Judgments that are to come, which is made plain in my 12th Epistle;

The *Publican* being the Farmer of King *Arthur*'s Seat, he would not follow their Traditions, but gave Orders to Shear his Corns on the Ministers Fast-Day. I think none should have fasted but only them, and if them only, that fasted that Day go to Heaven. I do not believe there will be a *Quorum* of them, the most Part of them would have made ready more Meat that Day than I will do in a Week.

Ye may say, what is the Evil in that *Publican* to Shear his Corns on that Fast-day, ye must go to *J—n B—* at the *Lucken-booths* and he will tell you the Evil of it, for I cannot tell you, but I know he hath more blind Zeal than many in this City, I do not believe there was a bigader *Pharisee* in all *Jerusalem* than he is, except *Saul* when he was going to *Damascus*, and it is a Mercy that he has not that Power that *Saul* had, for if he had Power, he would have hailed both Men and Women to Prison, especially *Taylor*s who Wrought on that Day, one *Taylor* told me, that he had no Money to buy his Dinner that same Day, so on that same Day a Gentleman gave him a Pair of old Brecks to mend, *J—n* got Notice of it, and he went to his House, as the *Taylor* says, and threatened him with Souldiers for mending the Brecks to get Money to buy his Families Dinner, and if that be *J—n*'s Religion, the *D—l* has as much.

Behold, to obey is better nor sacrifice, and to hearken then the fat of Rams, to do Justice and Judgment is more acceptable to the Lord, than Sacrifice, for I desire Mercy and not Sacrifice, and the Knowledge of God more than burnt Offerings, *J—n* if ye knew what these Scriptures meaneth, ye would not have condemned the guiltless, for *Christ* says, I will have Mercy and not Sacrifice, and will ever be or these Ministers make up the great Los of the Poor, by hindering them to work for their Meat by their blind Zeal, the Poor being Hungrey, and because of this, these Woes shall ly sad on their Consciences to Eternity, Wo unto you Scribes and *Pharisees* Hypocrites, for ye devour *Widows* Houses, and for a pretence make long Prayers, therefore ye shall receive the greater Damnation. I think this Scripture might fear you *J—n* and your Ministers out of their Wits, what Sort of Persons can these be, who strain at a Gnat and swallow a Camel, our Lord tells us, That it is law-
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ful to do well on the Sabbath Day, then why not on a Wednesday, but says *J—n*, that Day was appointed by their whole Church, to be kept as a Fast Day thro' the whole Nation. *J—n*, I must examine you upon these Words, which you, nor all your blind Clergy cannot Answer; what is it that ye call a Church, do ye call the Whore of *Babylon* a Church, I have proven in all my Eleven Epistles, that your Church is the Whore of *Babylon* with a Witness, there is not a true Church in all the World, but those only who continues in Christ's Words, which is plain in his own Words, *If ye continue in my Words, then are ye my Disciples indeed*, if your Church would continue in Christ's Words, your Church would be a true Church indeed, but your Church doth it not, as hath been proven at large, so, your Church is nothing but a Whore, and ye have made it plain by your Practise, that ye will obey a Whore, rather than ye will obey Christ, there are many such as ye are, who will do more for a Whore than they will do for their own Wife.

For if your Wife had commanded you to go through the Taylors Houses on the Fast-Day, to see who was working, ye would not have been so ready to go. *John* I shall write a Scripture which was Written on Purpose for such as ye are.

And withal, they learn to be Idle, wandring about from House to House, and not only Idle, but Tatlers also and busy Bodies, speaking Things which they ought not. *John* ye should look into this Glasse every Morning, and then ye will see clearly all your Shapes, both your Marrow-Bones and your Websters Arse, doth not that Scripture make it plain to you, that you should keep your House, and not go from House to House to medle with other Mens Business, as ye do, which can be proven. As the Taylor says,

John I must teach you, what difference is between a *Pharisee* and a *Publican*, for I am bound and obliged to instruct such *Pharisees* as ye are, ye have a Profession, but I think my Cat hath more Religion. *J—n*, a *Pharisee* is a Person that thinks or says to his Neighbour, *stand back from me, for I am hol' er than you are*, this was made plain in you this Year, when ye had a Minister lodged in your House, and when I went to your House to give him Light, ye

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ded your Door on my Chafis, and would not suffer me to go in to Instruct him. *John* you have many Neighbours, especially *Braidwood* and *Moffat* Candle-makers and *Bow-Head* Whigs; who said to my Face, that my great Light was not worth the reading.

But Wo unto you Scribes and Pharisees Hypocrites, for ye shut up the Kingdom of Heaven against Men, for ye neither go in your selves, neither suffer ye them that are entering to go in. O *John*, if ye could understand these Scriptures that are written against you, but I told in my Eleventh Epistle, it is impossible, so long as that Vail of Ignorance is upon your fat Heart, and the Prophet *Isaiab* got a Commission to make it so. O *John* if ye had Power to come the length of a *Publican*, ye might be happy, so as to smite your Breast and say, *God be Merciful to me a Sinner*, for if there be a Sinner in all the World ye are one, and as true as the Scriptures are the Word of God, *Publicans* and Harlots shall enter the Kingdom of Heaven before you, *John* I am commanded to let you alone, because ye are joined to your Idols, I reckon you worse than the *Bow-head* Whig who put the Bird in the Guard, for whistling on the Sabbath-Day.

After this, I looked, and behold a Door was opened in Heaven, and immediately I was in the Spirit, and behold a Throne was set in Heaven, and one sat on the Throne. This Door that Christ hath opened in Heaven, is himself, and he hath opened himself to the Independent Church, and hath given them a new Light; the true Church is called Heaven in the Book of the Revelation, and here we are commanded twice over to behold her. And one sat on the Throne, ye hear in this Scripture, that there is but one that sits on the Throne for to command the true Church, but the Church of Rome and the Church of England, and the Church of Scotland hath many Commanders that sits upon the Throne, but the Independent Church hath but one that sits upon the Throne and besides him, they have no Head nor no Commanders; some may say, that Mr. *Glass* is their Head and Commander, but I say that's a damnable Lie, for it is not in his Power, neither is it in the Power of any mere Man, to make up six Independent Churches in Scotland in such a short Time, and some of them hath near hundreds in their Churches

Churches of Men and Women, which hath come out of *Babylon*, and they are adding daily to their Church such as shall be saved, to the great Glory of God and none to Men, this is a Miracle and should be Marvellous in our Eyes.

Altho' they be in different Places of the Nation, they are all one Church, because they are all under one Commander, and they are all commanded by Christ's Word alone, and not by the Word or Power of Men, it is impossible for one Man, or all Men to bring so many Hundreds out of *Babylon*, and it is them only that keeps Christ's Word and continues in his Word and follows his Example, so they are the true Church indeed, according to his own Word, and it is them only that hath come in at the true Door; so he says, *Verily verily I say unto you, he that entereth not by the Door into the Sheep-Fold, but climbeth up some other Way, the same is a Thief and a Robber*, and as he calls himself the true Door, so all these Ministers that comes not in at this Door, they are Thieves and Robbers with a Witness, and if that Church continue in Christ's Word, that Church shall stand, when all other false Churches shall fall with a Vengeance, which is *Babylon*.

7—n, if ye can Prove by the Scripture, that your Church keeps Christ's word, and continues in his word, and follows his Example, then your Church would be a Church indeed. But this ye cannot Prove, nor all the Men that is in the World, altho' their Wits were in one Man, so your Church is Thieves and Robbers with a witness if the Scriptures be the word of God, which I know they are, so these Ministers who makes use of the Scriptures, and walks not accordingly should be beaten with double Stripes, if ye know these things, happy are ye if ye do them, the Scripture makes it plain, altho' these Clergy knows the Scriptures, they shall never be happy except they do what is continued in them, *But these things are hid from the Wise and Prudent, and are revealed unto Babes*.

Now I shall speak in General to all that worships the Beast, and receives his Mark, especially to those that would not Shear their Corn when it was Ripe on the Ministers Fast Day, we have a Promise since the Flood, that

that Seed-Time and Harvest shall remain to the Worlds End? so that Promise was fulfilled in the Beginning of this Harvest, and when the Corn was made rip, they were so obstinate against God, that they would not Shear it: What Judgment deserves such *Pharisees*, it was enough to bring a Judgment upon this Crop, for believing a Whore, before they believe the Word of God, ye may assure your self that Judgment is near, when this Generation casts the Word of God behind their Back, and follows the Directions of Whores.

Solomon says, *To every Thing there is a Season, and a Time to every Purpose under Heaven, a Time to Plant, and a Time to Pluck up that which is planted, a Time to get and a Time to lose*, how much was lost the last Year by one Days Wind, this might have been a Warning to these *Pharisees*, if their Whore would proclaim a Fast, why then was it not done in it's Season, there was many that came far from their own House, I say they were sent of God, to cut down the Ripe Corn that was about the City, and when the Poor was come, these *Pharisees* would give them neither Meat nor Work, so their Cry is gone up to Heaven, which is plain in that Scripture, *Behold the Hire of the Labourers which have reaped down your Fields, which is of you kept back by fraud, cryeth, and the Cryes of them which have reaped are entered unto the Ears of the Lord.* This Scripture makes it plain, that these Clergy hath rather brought a Curse upon them than a Blessing, by proclaiming their Fast in the Time of Harvest, if these Clergy would make up the Poor's loss, which is more than a hundred thousand Sixpences through the Nation, it would be a Mean to keep of Wrath from them, this they will not do, altho' the one half of the Poor should starve, which is plain in that Scripture, *depart ye in Peace, be ye warmed and filled, notwithstanding ye give them not these Things which are needful for the Body, what doth it profit.*

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I think these covetous Clergy which hath troubled Scotland, as *Achan* troubled *Israel*, should be stoned to Death as he was, and then these threatned Judgments shall be prevented, we should improve our Time when

we have it, especially in Seed-time and Harveſt. For St James tells us, *we know not what ſhall be on the Morrow*, and all theſe who will not Shear their Corn when it is Ripe, they are Enemies to the King, which is made plain in that Scripture: Moreover the Profit of the Earth is for all, the King himſelf is ſerved by the Field, whatſoever thy Hand findeth to do, do it with thy might, for there is no Work nor Devife nor Knowledge nor Wiſdom in the Grave.

This Epistle ſtands to the End of the World, for a Caution to all Men, to Shear their Corn when it is ripe, notwithstanding of the Miniſters Faſt-Day, as they look to their Stipends, other Men muſt look to theirs.

Notwithstanding of all I have ſaid, in all my Books and Epistles, *the poor Man's Wiſdom is diſpiſed and his Words are not heard*, ſays Solomon, but the Whore of Babylon being decked with Gold, having a Golden Cup in her Hand, ſhe will be heard, by this ye hear of the great power of Women as you read in the *Apocrypha*, that they are ſtronger than Kings, it was made plain in Queen Anne's Reign, ſhe got Power to make an Union between Scotland and England which a King had never Power to do; and had Power alſo to make the Devil the Head of the Kirk of Scotland, by choiſing graceleſs Patronages to put Miniſters to a Kirk. It is ſtrange, that a Man ſhould be ſo bewitched by a Whore, that they dare not Shear their own Corn when it is Ripe. Such Pharifees hath much need to be prayed for, John B—gs ſeems to be one of them, he is a Man that thanks God, that he is not like other Men, I think ſuch as he is the worſt of all Men.

N. B. If I be ly ng concerning J—n B—s, no Man in his right Wits will condemn me, becauſe Solomon ſays, the ſimple Man believes every Word; ether John M'Aullay Freeman Taylor in the Lucken-booths, or J—n B—s is great Liars; becauſe the Taylor ſaid before me and two Town Officers, Hog and Thomſon. that it was True; now if there be any Juſtice in the City, they muſt hang one of them, I am eaſie which of them, if the Gibbet be not full, let them Hang me with Baillie Dundalles two Prentices, viz. Chancellor and Burnet, who rob'd me of my Lights, ſome ſay I'm ſcarcely worth a Rope. Amen.